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لا إله إلا الله محمد رسول الله



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The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

INDIA

Qadian, East Punjab.

PAKISTAN (Headquarters)

Rabwah, Via Chiniot,
The Punjab.

U. S. A.

1. 2141 Leroy Place, N.W.,
Washington 8, D. C.
2. 2522 Webster Avenue,
Pittsburgh 19, Pa.
3. 613 Locust Street,
St. Louis 1, Missouri.
4. 115 W. 116th St., Suite 2,
New York 26, N. Y.

UNITED KINGDOM

The London Mosque,
63 Melrose Road,
London S. W. 18.

FRANCE

A. R. Malik,
220 Bd. Pereire
Paris 17 (m).

SPAIN

K. I. Zafar,
Lista 58,
Madrid.

SWITZERLAND

S. Nasir Ahmad,
Beckhammer 35
Zurich 6.

GERMANY

Ch. Abdul Latif,
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Hamburg 20.

NETHERLANDS

Q. U. Hafiz,
Ruychrocklaan 54,
Haag.

NIGERIA

P.O. Box 418,
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GOLD COAST

P.O. Box 39,
Salt Pond.

SIERRA LEONE

P.O. Box 11,
BO

B. E. AFRICA

P.O. Box 554,
Nairobi, Kenya Colony.

ISRAEL

Mount Carmel
Haifa.

SYRIA

Zaviatul Husni,
Shaghour, Damascus.

JAVA

Masjid Ahmadiyya
Nagarawangi 57,
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BORNEO

Box 30, Jesselton.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

A Passage From the Holy Quran

And obey Allah and the Messenger that you be shown mercy.

And vie with one another in asking for forgiveness from your Lord, and for a Paradise whose price is the heavens and the earth, prepared for the God-fearing.

Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and Allah loves those who do good.

And those who, when they commit a foul deed or wrong themselves, remember Allah and implore forgiveness for their sins,—and who can forgive sins except Allah?—and do not persist knowingly in what they have done.

It is those whose reward is forgiveness from their Lord, and gardens beneath which rivers flow, wherein they shall abide; and how good is the reward of those who work!

(Al-Imran 133-137.)

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ۝

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا

السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ۝

الَّذِينَ يَنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظَّيْنِ

الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ۝

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا

لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ فَاعْلَمُوا

يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ۝

أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتُ

مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا يُنْعَمُ أَجْرُ

الْعَامِلِينَ ۝

Communism and Democracy

(II)

by

HAZRAT KHALIFATUL MASIH II

Head of the Ahmadiyya Movement

I have already written a tract on the above subject which has been circulated in America and some other countries. At the end of that tract I had included a fresh revelation which I had received after I had finished writing that tract. The English rendering of that revelation is to the effect: "The wall of Zend that has fallen and the wall of Zend that has not fallen." I will deal at some length with the subject to which this revelation refers in some future number of the present series when some other prophecies that concern this subject will also be dealt with. At the present moment I wish to say only this much that the word 'Zend' has been used in the latter part of the above revelation in its literal sense and points to the territory of Bukhara. But in the first part wherein the revelation says, "the wall of Zend that has fallen," the word 'Zend' has been used metaphorically and I take it to signify Korea. The revelation points to the fact that if an attack comes from Russia it will be launched from two points: (a) from the Russian territory facing the Middle East, and (b) from the Russian cantonments in the Far East. The word "wall" here signifies "political considerations", and the revelation means that from a consideration of her political interests Russia will abstain from launching such an attack till that consideration ceases to be of any material value. Then she will begin the attack. One of these considerations will concern the Far East and the other the Middle East. So far as divine revelations are a guide, of all the walls that stand in the way of a Russian attack, the most important is the one that concerns the Middle East and that "wall" was first of all mentioned in the Book of Ezekiel which gives a graphic description of the Russian danger in the present time in the following words:

1. And the word of the Lord came unto me, saying:
2. Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him.
3. And say, Thus saith the Lord God; Behold I am against thee, O "Gog, the chief prince of Meshech and Tubal:
4. And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords:

5. Persia, Ethiopia, and Libya with them, all of them with shield and helmet:

6. Gomer, and all his hands; the house of Togarmach of the north quarters, and all his banks; and many people with thee.

7. Be thou prepared. and prepare for thyself thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8. After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

9. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy banks, and many people with thee.

10. Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought:

11. And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

12. To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

13. Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? has thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14. Therefore, son of man, prophesy and say unto "Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it?

15. And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16. And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O "Gog, before their eyes.

17. Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?

18. And it shall come to pass at the same time when "Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face.

19. For in my jealousy and in the fire of my wrath have I spoken, Surely

in that day there shall be a great shaking in the land of Israel;

20. So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

21. And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother.

22. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his hands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

23. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD. (Ezekiel, Chapter 38).

1. Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

2. And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:

3. And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4. Thou shalt fall upon the mountains of Israel, thou and all thy banks, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.

5. Thou shalt fall upon the open field: for I have spoken it, saith the Lord God.

6. And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.

7. So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel.

8. Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have Spoken.

9. And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years:

10. So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.

11. And it shall come to pass in that day, that I will give unto Gog a

place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog.

12. And seven months shall the house of Israel be burying of them, that they may cleanse the land.

13. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord God.

14. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

15. And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Homon-gog.

16. And also the name of the city shall be Hamonah. Thus shall they cleanse the land. (*Ezekiel, Chapter 39*).

In order fully to appreciate the significance of this prophecy it is necessary first to understand the principle that governs divine prophecies. That principle is that in divine prophecies the names of nations and places having some spiritual or physical resemblance with some other nations and places are sometimes used to denote the latter. For example, in certain prophecies of the Bible the word 'Israel' has been used for Jesus and his disciples while Israel is the name of the progeny of Jacob and Jesus was not a descendant of Jacob because, according to the Bible, he was not born of an human father and because also according to the Bible people take their origin from their father and not their mother. So according to the Bible Jesus was not an Israelite. And with the exception of only a few, all who believed in him were non-Israelites. In fact, the greatest objection of the Jews against Jesus was that he and his disciples addressed their message to the uncircumcised (gentiles). Yet the word 'Israelite' has been used in the Bible about Jesus and his disciples. The use of this word here only signifies that Jesus had come to complete the work of the Israelite Prophets. As the message of Jesus had a deep connection with the message of the Israelite Prophets and as Jesus himself had claimed to be a corroborator of Moses and the Prophets who came after him, the Bible has used this word for him and his followers. So while reading the above prophecy of Ezekiel the principle should be kept in view that some names that occur in the Bible, in reality, point to the names of the countries and of the people of some future time who were to have close resemblance with the former people and countries and do not now bear the same significance which was attached to them at the time when the prophecy was made.

A very important thing that emerges from this prophecy is that about 2700 years ago when Russia was not a great power and it was hardly known outside its territories and various tribes ruled over the country, the Prophet

Ezekiel made a prophecy that in some future time this country would become a great power and would have a clash with other powerful nations and that the fierceness of her attack would be felt in the Middle East. The prophecy also foretold that after overrunning the boundaries of Iran and Turkey, Russia would advance into Palestine and Syria. The word 'Iran' is clearly mentioned in the prophecy. In Ezekiel we have: "Persia, Ethiopia, and Libya with them: all of them with shield and helmet;" (38:5-6). And Turkey has been referred to in the words, "Gomer, Dedan and Togamah". These territories are included in Turkey and Armenia.

It also appears from this prophecy that it will see its fulfilment in some very remote future. In Ezekiel 38:8 we read: "After many days thou shalt be visited: in the latter years thou shalt come into the land that brought back from the sword, and is gathered out of many people against the mountains of Israel, which have been always waste:" This prophecy clearly shows that that will be a time of the progress and advancement of Russia. To that time the Prophets have given the name of "the latter Days", i.e. the time of the second advent of Jesus when the Israelites will be gathered from the various countries of the world and will be settled again in Palestine. In fact, by settling the Jews in Palestine America herself has provided an occasion for the fulfilment of this prophecy. Similarly, it appears from this prophecy that at that time Russia not only herself will be a great power but will also have several countries around her as satellites. To this fact the Bible refers in the words: "Thou and all thy company that are assembled unto thee, be thou a guard unto them." (Ezekiel 38:7). The prophecy also shows that Russia at that time will be an enemy of religion and God will be her enemy. In Ezekiel we have:

Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal (39:1).

Again it appears from this prophecy that at that time all the nations of the world will fight amongst themselves. The Bible says:

And I will call for a sword against him throughout all my mountains saith the Lord God: every man's sword shall be against his brother. (38:21).

What a great and wonderful prophecy is this! What enhances its greatness is the fact that it was made at a time when, let alone the present powerful Russia, no trace was to be found of a Power of this description in the world. In this prophecy Russia has been declared to be the King of Moscow and Tubal. Tubal was an Asiatic town after which a town named Tobalsk has now been built in Eastern Russia and Meshech probably stands for the present Moscow. The mention of these two names is intended to show that at the time of the fulfilment of the prophecy the rule of Russia will have extended to Asia. So this prophecy constitutes for every just and sane person, a powerful pointer from Almighty God to the fact that He regards Russia as having abandoned

the path of rectitude and as being in the wrong and that He views with disfavour her pride and evil intentions. Though the adversaries of Russia also have found no favourable mention in this prophecy yet the special expression of displeasure against Russia is quite obvious and beyond doubt, and the prophecy about her eventual destruction very explicit and clear.

Reference to this prophecy of Ezekiel is also to be found in the prophecies of the Holy Founder of Islam, the Prophet Muhammad (Peace and Blessings of God be upon him). These prophecies of the Holy Prophet contain some other important details also. Similarly, reference is to be found about some details of this prophecy in the prophecies of the Promised Messiah, the Holy Founder of the Ahmadiyya Movement in Islam. I will, however, deal with these details in some future treatise, which will make quite clear some parts of the prophecy of Ezekiel which are obscure and will remove other ambiguities that have found their way into the Bible.

O People of America, I hear that many among you have a strong attachment to religion and hate irreligiousness. I say unto you, "Is not this mighty prophecy which undoubtedly constitutes a great Divine Sign for every sane person, sufficient to draw your attention to your obligations towards your Creator and to make you realize what He desires of you"? Ezekiel says that on that day God will gather people from all the mountains—mountains in this prophecy of Ezekiel do not mean mountains literally but signify powerful nations. The prophecy means to say that the voice of God will call all those nations of the world which will at that time, possess any strength and which will abhor irreligiousness and materialism and will inspire them to oppose Communism. Don't you see that it is already happening? A majority of the nations that are members of the UN have awakened to a realization of the evil designs of Russia and have resolved to oppose her. But the present is an era of democracy, whether it be the oppressive democracy of Communism or the just democracy of Socialism. At such a time governments are powerless to do anything unless their people give them their full and sincere co-operation. A government can fight another government but it cannot fight a whole people unless it enjoys the support of its own people. So get rid of the false notion that you possess strong and powerful governments and that they have better means and more money at their disposal. Wars are not won by means of ammunitions and implements of war but by the firm resolve of a people. Implements of war do not of themselves begin to work but it is the young volunteers of unshakable determination who are bent upon saving their country and religion that work them. The use of such arms alone can lead to success. A weapon in the hands of a government is only a weapon of steel but in the hands of a people it becomes a mighty avalanche which carries away everything that comes in its way. So if you desire to partake of the blessings that the fulfilment of this prophecy and of the prophecies of those Elect of God who, besides Ezekiel, have prophesied about the present time will bring, then let every

man, woman and child among you listen to the voice of God and be prepared to fulfil His demand.

Do not think that because it is a Divine prophecy therefore it is bound to be fulfilled. A study of the long chain of divine prophecies leads one to the inescapable conclusion that all prophecies are conditional. If the believers are half-hearted and careless, the prophecy changes its course. It certainly is fulfilled but not in the expected manner. Its fulfilment assumes another form. Have you not read in the Old Testament that God had promised Moses that He will give him and his progeny the country of Canaan. But when the Israelites showed signs of revolt and disobedience and refused to make the necessary sacrifices and preferred the tilling of the soil to wading through rivers of blood, God deferred the conquest of Canaan. Moses and his people continued to wander in the wilderness for full forty years and the Israelites were denied even the sight of Canaan in the life-time of Moses, so much so that at the time of his death, being over-whelmed with the agony of sorrow he asked his companions to turn his face to the land of Canaan that he might have a look at the country which God had promised him and his followers. If the fulfilment of Moses' prophecy was deferred because the Israelites disobeyed him, the fulfilment of the prophecy of Ezekiel is equally capable of postponement if you are neglectful and lacking in zeal. So do not get excited with joy over the fact that a Divine prophecy in your support has come to light. Undoubtedly there is such a promise of victory for you in this prophecy but it is a conditional promise. You will certainly see the promised day of victory provided, in deference to God's promise, you offer yourselves for every kind of sacrifice.

At the present occasion I confine myself to a mention of Ezekiel's prophecy only and will deal with other divine revelations in this connection later. But, as I have said above, the revelation of the word of God about a certain incident does not mean that one should cease to make use of one's intellect and to work hard. On the contrary, when a true lover comes to know of the wish of his beloved, he offers to make a greater sacrifice for the fulfilment of the wish of the beloved than he does for the fulfilment of his own desires and he gives more serious and deeper thought to the accomplishment of the desired end. So I cannot afford to omit mention of the plans that we should adopt to meet the danger of Communism and the mistakes against which we should be on our guard. If the danger of Communism would have been an ordinary danger, God would not have warned us of it thousands of years ago from the mouths of the Prophets of Israel and that of the Evangelist John, and particularly from the mouth of the Holy Prophet of Islam and of the Promised Messiah, the Founder of the Ahmadiyya Movement, and last of all He would not have revealed some secrets concerning this danger to this humble servant of His—the writer of these lines.

This unbroken chain of prophecies about the danger of Communism unmistakably shows that it is a mischief of no ordinary dimensions but of such

magnitude that all the prophets of God, from the time of Noah to the Latter Days, have warned humanity of this danger. It is impossible to fight this danger successfully with ordinary means, intelligence and efforts. All servants of God must become united and all lovers of justice and peace must combine all their resources on this occasion. In view, therefore, of the fact that divine revelations make it all the more important that material means should not be neglected, I take this opportunity to warn my American brethren of a very dangerous mistake which some among them and many among European leaders are continuously committing. That cardinal mistake lies in the undue emphasis that is being laid on the defence of the Western Front. There is no doubt about the fact that the defence of Western Europe and the combination of all its resources and their co-ordination is very essential for the effective fighting of the Russian danger. It would be no exaggeration even to say that in this most serious matter 60 percent importance attaches to the defence of Western Europe but it is also quite obvious that for a successful fight no sane person would allow 40 percent of his strength to be frittered away. Nay, a truly wise man would not waste even one percent of his strength because sometimes the difference of one or two percent results in defeat. Even before the Korean War an exaggerated emphasis was laid on the defence of the Western Front and the Eastern Front was considered to be so inessential as to be given up if the defence of the Western Front so demanded. But after the start of this War some European political thinkers have begun openly to declare that involvement in the Korean War was a great blunder and that even now Korea should be quitted. Some American leaders have also lent their support to this view but their number is much less than that of the European thinkers. From even the military point of view the giving up of Korea would not have been a wise policy because it would certainly have weakened the American defence. Korea by itself does not carry much weight. But the armies lying in the Korean battlefields constitute a dagger aiming directly at the heart of industrial China to such an extent as armies in no other country do. Anyone familiar with the geography of China knows that all the industrial centers of China and its arms, manufacturing factories are situated in Manchuria and in other northern Chinese towns and so is the case with its commercial centers. And as Communism has grown and prospered in northern China and its seasoned soldiers are also to be found in that part of the country, Russia, too, can be directly attacked from Korea. So when the enemy himself has provided an occasion to the Western Democracies to establish a military base in Korea, to let such a golden opportunity go unavailed would not be an act of wisdom. If Korea were given up and that war about which warning has been given from time immemorial by God's Prophets took place and China sided with Russia, then in the first instance an amphibian expedition would be necessary to reach that country which is generally very difficult and dangerous. Secondly, at the most there is a possibility of such an attack on Southern China only and the armies

that could land there will not be able to upset and disorganize its industrial and military system.

But what is more important than all other considerations is the fact that if Russia and China considered themselves safe in the Far East, they would not sit still, but would certainly turn their attention towards India and Burma. The conquest of India, or at least to keep it dangerously engaged, forms an essential part of the Russian scheme and a victory for the Democracies demands that India and Pakistan should firmly keep away from all contact with the Communist world, because whereas the vast expanse of the Indian sub-continent is in possession of India, its brave soldiers are to be found in Pakistan and in war these two things are of the utmost importance. If in a vast country a brave and courageous army is determined to fight to the last ditch, even a most powerful enemy finds himself in a very awkward position. Napoleon was involved in such a difficult situation in his Russian campaign and so was Hitler in 1941. In the intervening period the same reason caused the fight of the White Russian armies to end in failure and an analogous drama was enacted during the Japanese attack upon China.

So whereas the conquest of India and Pakistan forms an essential part of the successful completion of the Russian programme of conquest, these countries can prove an equally powerful instrument for the breaking of her power. Similarly, if the countries of the Near East, with firm hearts and their vast resources of oil, are determined to fight Communism, they can greatly weaken it by keeping absorbed much of its strength. But the fact should not be ignored that while India and Pakistan in combination possess vast territories and very brave soldiers, they both lack the latest implements of war and if a large army armed with the new weapons of war were to attack them they would not be able successfully to withstand such an attack. They can fight effectively only when they are provided with the necessary material and when they are also convinced that no consideration of expediency would make their allies, the Western Democracies, desert them. This is equally true of the small countries of the Middle East. But the way and the language in which emphasis has been laid on the importance of the Western Front and the propaganda that has been carried on in this connection, has created the impression in Eastern countries that the Western Democracies will use them at the start of the Russian attack but when that attack develops and takes a dangerous form they would conserve all their men and resources for the defence of the West and would leave them to their fate. After the Korean War this impression has continued to grow and has assumed an ugly form. This is why in this War India has been increasingly stressing the necessity of pleasing China. Its political leaders generally and the intelligent Mr. Nehru in particular have come to feel that as regards the defence of their country they cannot depend upon the help of the Western democratic powers and therefore should not altogether turn their backs upon Russia and China. A similar impression seems to have gained ground in the countries of

the Middle East also. Pakistan being a land of the fighting races, has not been so much influenced by this idea but a section of its Press, too, is stressing the fact that it should not unnecessarily put itself in danger and should, instead, adopt a middle course. I am, however, convinced that if Pakistan ever had to face a critical situation, every Pakistani will readily give his life to save his country. But even with this conviction they cannot hope to meet successfully an endless chain of unfavorable situations. It is no courage but unmitigated folly to feel safe in such an unequal fight. I must therefore say that though the importance of Western Europe cannot be denied and though it is a veritable mine of experienced soldiers and a great arsenal of arms and a factory for producing industrial goods yet mere reliance upon this fact cannot help much to win the fight against Communism. For a successful fight against Communism the help of the vast territories of Asia, the inexhaustible stores of its raw materials and of its very large populations is needed. And this help cannot be secured unless the morale of the Asiatic countries is raised and kept up. A few million dollars or a few hundred thousand tons of wheat cannot raise the spirit of a people; it can only be raised when their friends assure them that they would prefer extinction to parting company with them in their hour of need. So let the peoples of the Far East and of the Middle East and of the Near East be given a solemn assurance that though, in view of its strategic importance, greater emphasis is now being laid on the defence of the Western Front, but if ever the war started with an attack on their territories the Western Democracies will not withdraw their resources in men, money and material and concentrate them in the West for its defence. They will not leave the peoples of the Eastern countries in the lurch but will defend their freedom and integrity and their hearths and homes with the same determination and zeal as they would defend a Western country in the event of its being attacked, and that they will do it with the last drop of their blood.

The whole technique of Communism is based on a fear complex. If you seek to win the fight against Communism, you will have to remove this fear complex. You should be very careful while dealing with the question of the defence of Europe and should use such language as should convince the ordinary reader that, under no circumstances, will other fronts be given up or neglected in order to defend the Western Front.

Russia fully appreciates the importance of Asia and its latest campaign of propaganda is directed against it. Organised Communist bodies are working in India and Pakistan. They are more powerful in India than in Pakistan. But my information is that if ever the Communist leaders sought to create disturbance, they will choose Pakistan as the base of their disruptive activities, not because Communism exercises any very great influence in Pakistan, but because there are two very sound reasons for this. First, the Communists in Pakistan would expect the Communist party of India to help them with money

and influence. They will receive from India help in men and money which would be beyond their own resources. This they cannot hope to get if the disturbance first arose in India. Secondly, a Communist worker knows quite well that even a comparatively less educated Muslim possesses a sounder political scene than does a better educated Hindu. He is sure that if his party succeeded in creating disturbance in India, the Pakistanis would not help them even though the disturbance would have occurred in a country which has all along been unfriendly towards their own motherland. But if, on the other hand, the disturbance arose in Pakistan an average Hindu, notwithstanding the fact that help rendered to the Communists would be dagger aimed at his own heart, would at once begin to give them all sorts of help to foment it, simply because Pakistan would be the scene of the trouble. I don't think that this hope of the Communist will ever be realized. The heart of a Muslim is too sound to fall a victim to their deceit.

In spite of all this I would say again and say it most emphatically that the Western Powers should leave no stone unturned to convince all the Asiatic countries that European Democracies generally and America in particular regard their defence as important as that of Western Europe and that if at the present time Western Europe needs more men and more material it does not mean that America can, under any circumstances, leave the East and the South-Eastern countries to their fate. If these nations are given this assurance and if necessary material is placed in their hands, then they will certainly prove for the Russian bear a very hard nut which; if she tried to crack, she will, God willing, break her own teeth in the attempt.

Prayers lighten the heart, and charity is a proof of Faith, and abstinence from sin is perfect splendour; the Quran is a proof of gain to you, if you do good, and it is a detriment to you if you do wrong; and every man who rises in the morning either does that which will be the means of his redemption or his ruin.

* * * * *

Wish not for death, any one of you, neither the doer of good works, for preadventure he may increase them by an increase of life; nor the offender, for perhaps he may obtain the forgiveness of God by repentance. Wish not, nor supplicate for death before its time comes, for verily when you die, hope is out and the ambition for reward; and verily, the increase of a Believer's life increases his good works.

(THE HOLY PROPHET)

* * * * *

ISLAM AND PEACE

S. Nasir Ahmad, Missionary of Islam, Switzerland

(Continued from Fourth Quarter, 1950)

Islam would have fallen short of its claim to be a universal religion if it had made no provisions to unite the world on one single basis of mutual co-operation and help. It may be emphasized that it was Islam who put before the world the need for the establishment of a world organization on the lines of the League of Nations and the present United Nations Organization. The Holy Quran says:

"If two Muslim Nations fall out, make peace between them. But if one of them nevertheless attacks the other then all must fight the former, till it submits to the command of Allah; and when it so submits, make peace between them, and act with justice and equity for God loves the just" (XLIX:10).

This verse means that (1) as soon as there are indications of disagreement between two nations, the other nations should regard it their duty to settle the dispute. (2) They should call upon the two nations to submit to the decisions of the League of Nations or the United Nations Organization. (3) If one of the nations does not agree to the amicable settlement through the United Nations, the United Nations must be prepared to force the refractory nation by all means at their disposal including the use of arms. It is unthinkable that one single nation should even dream of resisting the united forces of all the nations for any period of time. (4) When the dissentient nation surrenders the other nations should come together to decide the issue between the two. (5) Care must be taken that no member of the United Nations should allow itself to be led astray by the idea that one of the nations had resisted the will of the other nations and should therefore suffer for it. At the time of negotiations all the nations should exercise perfect impartiality, because if they brought up new points for discussion, there would be no end to the points of friction and the nations would be sowing seeds of another dispute while dealing with the first problem.

This in a few words is the kind of United Nations Organization which Islam would like to establish in the world. All the trouble

arises out of the fact that nations are far too much occupied with their own interests (again due to the sense of wrong nationalism) to make any sacrifices for the cause of international peace. And when two nations fall out, the other nations either play the part of amused spectators or start taking sides in the dispute. This makes the matters worse. No nation should be allowed to express its opinion on the dispute between two nations unless both parties have been listened to. The other difficulty is that at the time of discussions and negotiations every nation seeks advantages for itself and the result is that all points of friction remain unsolved and the discussions end in the form of a drawn match.

As regards the costs of such an organization Islam suggests that they should be borne by the member nations. These costs will not be much, since they will be divided on all nations. Secondly, since the danger of war will be alleviated to a large extent by virtue of the existence of such an organization, the nations will have to spend much less on their armament in proportion to that which they would have done in the absence of such organization. At any rate nations will not consider any sacrifice too much if it meant the establishment of world peace.

WHY EFFORTS HAVE HITHERTO FAILED

The main points responsible for the failure to achieve world security may be summed up as follows:

- 1) Nations are not willing to amalgamate their treaties reached earlier with other nations and thus to create a united front in the form of a workable United Nations Organization. This reluctance to relinquish such treaty obligations for the benefit of the whole proves a great impediment in the way of any such organization.
- 2) In the case of dispute arising between two nations the rest of the nations prefer to remain neutral till the dispute has assumed big proportions.
- 3) When some nations do act they become parties to one or the other nation.
- 4) At the time of settling the dispute the circle of dispute is widened by bringing in matters which have no bearing on the actual cause of dissension. This is done with a view to deriving personal advantages.

The difficulty of the one is the opportunity to the other.

5) Sacrifice, which is so essential for the maintenance of peace, is seldom forthcoming.

What led to the downfall of the League of Nations was the fact that not all the points laid down by the Quran were observed by the organizers. For instance, the League had no army at its disposal to quell the early signs of disagreement between two nations.

The defect in the present United Nations Organization is this: It overlooks the fact that nations entrusted with the job of seeking conciliation between two nations are merely umpires and no parties. Further, the sphere of discussions is mostly widened and irrelevant points are brought in which makes the issue not only obscure, but also lessens the chances of a peaceful settlement.

CAUSES OF INTERNATIONAL DISPUTES

In almost every country there are elements which are against the government of the day. This situation gives rise to the chances of another country's winning a war with that country. Islam teaches that the relations between the government and the people should be so regulated that the latter are satisfied with the way the country is run. The people, on their part, should lend whole-hearted support to their government which fact would go a long way to discourage any would-be aggressor.

Another cause leading to international unrest is the idea of national superiority. Islam rejects this idea thoroughly and declares that all men are equal irrespective of their country or color. The only distinguishing feature is the piety of heart and God-fearingness.

WARS DURING THE HOLY PROPHET'S LIFE-TIME

The absurdity of the objection raised against Islam that it allows its followers to use the force of arms for the purpose of compelling others to accept the faith is made clear by a study of the verses of the Holy Quran already quoted in this article. People confuse the position of the Holy Prophet as the King and ruler of a country with that of his being a Prophet. Every head of a state has to look after the internal as well as external peace of the country whose reins he has in his hand. Now this should be done, naturally, without wronging other countries. How this can be done is shown by the illustrious life of the Holy Prophet. Indeed he has shown how the affairs of a country

should be run and how peace should be established. There is not a tinge of the consideration of conversion in all the wars in which the Holy Prophet was engaged. Even persecution of the Muslims was suffered for a long time till God gave the Muslims permission to fight back. It must be remembered that in the six or seven wars fought during the life-time of the Holy Prophet the Muslims were always on the defensive. This fact is clear when we notice that all these wars (or call them battles in a long drawn-out war) were fought either in or around Medina, which means that the Muslims never left their center in order to wage an offensive war against the enemy. Had these wars been of aggressive nature the Muslims must have left Medina to attack the enemy. But this thing never happened. The climax of these wars was reached when Mecca fell and the Holy Prophet became the sole master of that city. Now this was the occasion when he could have rightfully and justifiably avenged himself upon his oppressors for the barbaric treatment which they had meted out to the Muslims and to the Holy Prophet culminating in the latter's flight to Medina. At that time the Meccan leaders were awaiting the award of the Prophet which they thought would be to the effect that all should be beheaded for their atrocities against the Muslims. But when the Holy Prophet declared his award, even the wildest imaginations of the enemy were surpassed as they heard in bewildered astonishment the award of the Holy Prophet: "There is no blame on you; I forgive you." Here was another example of the magnanimous conduct of the Holy Prophet.

PRECEPTS OF THE HOLY PROPHET

- (1). Muslims are forbidden to mutilate the dead of the enemy during a war (*Muslim*).
- (2). Muslims are forbidden to resort to cheating (*Muslim*).
- (3). Children are not to be killed, nor women (*Muslim*).
- (4). Priests and religious functionaries and religious leaders are not to be interfered with (*Tahavi*).
- (5). The old and decrepit and women and children are not to be killed. The possibility of peace should always be kept in view (*Abu Dawud*).
- (6). When Muslims enter enemy territory, they should not strike terror into the general population. They should permit no ill-treatment

of common folk (*Muslim*).

(7). A Muslim army should not camp in a place where it causes inconvenience to the general public. When it marches it should take care not to block the road nor cause discomfort to other wayfarers.

(8). When prisoners of war are put under guard, those closely related should be put together (*Abu Dawud*).

(9). Prisoners should live in comfort. Muslims should care more for the comfort of the prisoners than for their own (*Tirmidhi*).

(10). Emissaries and delegates from other countries should be held in great respect. Any mistakes or discourtesies they commit should be ignored (*Abu Dawud, Kitab al-Jihad*).

(12). If a Muslim commits the sin of ill-treating a prisoner of war, atonement is to be made by releasing the prisoner without ransom.

(13). When a Muslim takes charge of a prisoner of war, the latter is to be fed and clothed in the same way as the Muslim himself (*Bukhari*).

(14). Public buildings and fruit-bearing trees and food crops are not to be damaged.

The example of the Holy Prophet, which has given rise also to adverse criticism, was indeed a Divine blessing. If there had been no practical example in the person of the Holy Prophet, the mere words of the Quran would not have been of great benefit to humanity. It is a great proof supporting the claim of Islam to be a universal religion that the 23 years of the ministry of the Holy Prophet were the Islamic teachings put into actual practice. The Western world had levelled against Islam the charge of violence in conversion, and it sounds rather ironical to remark that the Western civilization and culture are today hurtling towards their inevitable end as a result of the ever-increasing peacelessness which has already resulted in two Armageddons shaking humanity from its very roots. It appears to be the will of the Almighty to bring home to the world through such horrors of war that it can only be saved through Islam and the noble example of the Holy Prophet — the teaching and the person which had been made targets for derision and attack for the mere reason that this teaching and this holy person had told the world ways and means of getting rid of war and establishing peace in the world. It will also show the world that in this teaching seeds of world peace are inherent.

Current Topics

COLOR PREJUDICE IN WEST AFRICA

Christianity itself is held not to be free from discrimination based on colour prejudice. The white Christian missionary has no true brotherhood to offer the negro except at best those of teacher with taught, master with servant, grown man with child. In Dakar there is a club attached to the mission . . . but although the congregation is predominantly Negro you can seldom find one in the club, nor would he be welcome if he came. This is the reason why Africans, resenting white control even in the churches, have set up so many independent churches of their own; particularly in South Africa is this the case, the number of separate communions there being remarkable. Major Moton, President of Tuskegee Institute, says that it is in business that the Negro gets more honest consideration and a fairer deal than in any other of his contacts with the white man, not even excepting religion. Another Negro says that even the Government officials in Africa are better than the missionaries.

It has been stated in the matter of discrimination Islam has a better record than Christianity, that it has destroyed race prejudice and national sentiments, abolished caste and ignored colour and broken down all barriers between man and man. What is of more importance is that it broke down the barriers between men and women of different races; the conquering Arabs mating freely with the women of all nations and giving their own daughters in marriage to black Muslims.

Burns, Sir Alan, *Colour Prejudice*, London, 1948.

The Arab Refugees

All is not going smoothly in the country selected by Yahveh for His Chosen People. More than three-quarters of a million of Arabs have been ruthlessly expelled from the land which has been their traditional home and on which their ancestors lived for thousands of years, to make room for immigrants from Poland, Germany, Austria, Hungary, Roumania and other European territories. This has been done without a shred of legality or equity. Strange though it may seem to British and

American eyes, these benighted Arabs see no reason why they should suffer for the bestial deeds inflicted on Jews by Hitler and his Germans. In the Hebrón area alone it is reported that 12,000 Arabs have been turned out from their farms, affecting an area of 45,000 acres. We are not too sure that British farmers would have felt very differently if foreign Jews had taken possession of land in this country under the excuse that the latter had been brutally ill-treated by other Gentiles.

Religions, London, September-December, 1950.

"Fanciful Falsehoods" in the Bible

The Rt. Rev. Ernest W. Barnes, Bishop of Birmingham, suggested tonight that the early chapters of Genesis dealing with the origin of the world be thrown out of the Bible and "new knowledge" substituted.

In a speech to the clergy of his diocese, the bishop said scientific knowledge of this era was "spreading everywhere, except possibly in the theological colleges of the various churches."

"Difficult though it may be to argue in favor of many Christian beliefs without assuming the infallibility of Biblical statements, we must be ready frankly to accept new knowledge," he said.

Bishop Barnes said that "the early chapters of Genesis dealing with the origin of the world and of man could be set aside without in the least injuring our reverence for Christ's teaching."

He said he recently visited a cave at Lascaux in southwest France and saw colored frescoes of animals of the Ice Age in their furry coats, and proof that primitive man began civilization in western Europe 20,000 years ago.

"In the face of such notice," Dr. Barnes said, "we cannot teach fanciful falsehoods however poetic, literary or symbolic, to children in our church schools. If we wish to win the confidence of our young people we must tell them the new-found truths of the origin of man and of human civilization and these proofs must be combined with their religious education."

The Washington Post, November 24, 1950.

"The Christian Conscience and Modern Drinking"

... People are generally confused about what the Bible has to say on many things. In this particular issue they hear on one side the

temperance leader quote scripture in the words: "Look not upon the wine when it is red." It seems to say "Hands off." The advocates of drinking, with similar alacrity, turn to another chapter and verse of the Bible and read: "Take a little wine for the stomach's sake." So at that bewildering point one asks: "What are you supposed to believe? What am I supposed to do? Does the Bible stand for total abstinence or does it endorse drinking?"

... Some years ago the medical profession established what is known as the Yale Institute on the Study of Alcohol at Yale University. Some of the greatest medical and research scientists composed this fellowship. They were going at this study in a coldly scientific way, making no brief for any religious position. And you will never find any liquor advertiser using the results of their findings to promote the sale of intoxicating beverages, for the Yale scholars are unanimous in saying that Alcohol is not a stimulant, though it may give a person that sensation. It is rather a depressant, which constantly decreases the activity of the brain. Actually, a person is being anesthetized exactly as if he were to imbibe ether. The Yale study will not say that drinking is hereditary, that it ruins the body, that it is habit-forming. But what they do say is that though the majority of drinkers are not alcoholics there is absolutely no way of determining when the casual drinker will suddenly become the person with an uncontrollable thirst.

... According to top authorities, the alcohol problem has been increasing since 1932 rather than diminishing. It is estimated that there are 51,000,000 Americans drinking today, 48,000,000 of whom are ordinary drinkers and at present no social problem. The remaining 3,000,000 give us our problem. The American Medical Association has said: "Alcoholism in the U. S. is becoming our most serious national health problem." We are increasingly becoming a drunken nation.

... Alcohol accidents cost the government one billion dollars a year. According to Harper's Magazine, Alcohol accounts for the greatest portion of the nation's yearly crime bill, with two-thirds of our jail population imprisoned for crime or misdemeanors resulting from the influence of Alcohol.

Rev. Gordon M. Torgersen in a sermon at Emanuel Baptist Church, Ridgewood, N. J. on October 29, 1950.

A SHORT SKETCH OF MUSLIM HISTORY

By
Professor Abdus Salam

In this paper I shall try to sketch an outline of Islam's political history, and show the glorious faith preached by the Holy Prophet spread out of the confines of Arabia to the farthest corners of the world. I shall also try to give an outline history of all the present day independent Muslim countries. It shall necessarily be a very short sketch but I hope it shall give some idea of what power Islam once was and God willing, shall once again be through Ahmadiyyat, the true Islam.

Five Periods

Islamic history may conveniently be divided into five periods:—

1. The first period may be called The Arab Period. This comprises the times of (a) the first four Caliphs of Islam; (b) The Omayyads at Damascus; (c) and the Abbasids at Baghdad.

The first period runs from 632 A. D. to 950 A. D., approximately. During this period the centralism of Islam was intact and the Caliph was both the spiritual and the temporal head of the Islamic world. It was immediately followed by a hundred years of divided principalities when the Caliph's temporal power was reduced to naught. It appeared as if Islam's political power would entirely disintegrate.

2. But about 1050 A. D. a new people appeared on the scene — the Saljuqs. They accepted Islam and under them for approximately two hundred years more, the centralism of Islam was restored. Thus our second period—that of the Saljuqs—comes to a close round about 1250 A. D.

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3. The third period begins with the Mongol onslaught in 1258 when Baghdad was sacked, the Caliph killed, and lands of Islam entirely ruined. But in 20 years the Mongols themselves had accepted Islam. Their period including that of Timurlane extends till about 1500 A. D.
4. From 1500 we enter the fourth period, that of Safvis in Persia, Osmani Turks in Turkey, and the Great Moghuls in India—the period of national and regional dynasties.
5. Finally, the period starting from about 1700 A. D. brings us to the present day. In this period European powers began playing their role in the world of Islam.

With this introduction we shall now go on to a detailed consideration of the periods I have mentioned.

Period of the Caliphate

At the death of the Holy Prophet of Islam (peace be on him) in 632 A. D., practically the whole of Arabia proper had accepted Islam. Under his first duly elected successor, the Caliph Abu Bakr, the power of Islam was consolidated still further in Arabia.

But it was during the time of the second successor, Hazrat Omar, that Islam spread outside Arabia and won its most glorious victories. The Byzantines and the Persians both thought Arabia belonged to them and construing the rise of Islam as a rebellion against them hastened to march to chastise the Arabs. Handful of Muslims faced numbers, in some cases in the ratio of one man to ten, but the fiery zeal of the faith swept all before it. Damascus fell to the arms of Islam in 635, Yarmuk in 636 and with it Syria. The fate of Persia was decided at Qadisiya in 637 and Egypt was conquered in 640. But the reign of Caliph Omar was not memorable only on account of its military glory. It was in his reign that for the first time in the world history the principle was recognized that the State was responsible for the material welfare of all its citizens. It was recognized that State had more obligations than rights. The saying with which he began his reign will never be antiquated:

'By Allah, he that is the weakest among you shall be in my sight the strongest for I shall vindicate for him his rights, but him that is the strongest will I treat as the weakest until he complies with the law.'

After Omar succeeded Osman and Ali. After Ali the principle of

election of the caliph died out. Muaviya who succeeded him in 661, as Caliph made Caliphate hereditary and Omayyad dynasty began.

The question of succession of the Prophet raised the greatest political problem that Islam has had to face. The Shias contended that after the Prophet, Hazrat Ali should have succeeded the Prophet though he never himself laid any claims to caliphate on the score of blood relationship. Actually, it were the Persians to whom Divine Right was more or less a sacred article of faith, who were the greatest champions of Ali's family. All through Muslim history this difference between Shias and Sunnis has persisted.

Returning to the Omayyads; during the period of Muaviya's successor Yazid in 680 happened the battle of Karbala. Hazrat Ali's son Hazrat Hussain declined to pay homage to a Caliph who had not been elected in a Shura. He was martyred on the plains of Karbala.

Among the Omayyad Caliphs Walid I was the most glorious. In his reign in 711 A. D. a handful of Muslims under Tariq crossed over into Spain. In a few years they had overrun it with irresistible force and for the next 700 years Spain was a Muslim country. During this period Mohammad bin Qasim invaded India and conquered Sindh and Multan.

The Abbasids

The Omayyads fell in 750 A. D. and were succeeded by the Abbasids, who though Sunnis in faith came to power with the help of Khurasani Shias. The Abbasids transferred their seat of Government from Damascus to Baghdad. The most glorious reign among the Abbasids was doubtless that of Haroon-ur-Rashid, the hero of the celebrated Arabian Nights, and his son Mamoon. Islamic learning and the prosperity of the Muslim countries was at a pitch that it had never reached before.

About hundred years after Haroon's death the power of the Abbasid caliphs began to wane. In Khurasan Samanids took over power, in Fars Buyids, in Mesopotamia the Hamadanis, in Africa the Fatmids and in Arabia the Carmathians. All these rulers acknowledged (except the Fatmids) the sovereignty of the Caliph in name but disintegration was so complete that it appeared as if Islam was politically doomed. The only event of note we may mention in this period is when Sultan

Mahmud for the first time laid foundation of a permanent Muslim rule in India.

The Saljuqs

During this period when the empire of the Caliphate had vanished, and what had once been a realm united under a sole Muslim ruler was reduced to a collection of scattered dynasties, a new race arose, a new people accepted Islam and with their fresh zeal poured new blood into the dying veins. The Turkish Saljuqs accepted Islam; they bred a generation of fanatical Muslim warriors to whom more than anything else the Crusaders owed their repeated failures.

The 1st Saljuq Sultan was Tughril who died in 1063. He was followed by his brilliant son Alp Arslan. This period was of unequalled prosperity and security. It also produced the greatest Muslim statesman of all times, Nizam-ul-Mulk. The Abbasid Caliph still held sway over Baghdad but he delegated all temporal power to the Saljuq Sultans. The Saljuq kingdom extended from the borders of Afghanistan to the ends of the Arabian peninsula. Except Egypt and Spain all Muslim world was united and never after that period has it been united again, in the like manner.

Alp Arslan was succeeded by his son Malik Shah. His period was the heyday of learning and original research in Mathematics and sciences. In 1074 the observatory was founded where the celebrated Umar Khayyam worked. The Jalali calendar was instituted which in the judgment of a modern scholar, is more accurate than our present Gregorian one. The Nizamia University in Baghdad was founded. This university had the honour of having one of its chairs being occupied by the celebrated Muslim dilectician Al-Ghazali.

The Saljuq power began declining towards the end of the 12th Century. But even in its decline it had enough vitality to repulse the Crusaders. The great Saladin of Scott's novels flourished about 1170. It is curious that the attitude towards the Crusades was entirely different in Christian countries and in the Muslim lands. While in the West they were given the form of a Holy War and the whole military might of Europe was behind them, in Muslim countries they were considered as local affairs, local depredations which the

governors of the provinces concerned could effectively deal with. In 1171 after the decisive battle of Hattin when Saladin sent several Frank prisoners to the Caliph Alnasir at Baghdad the booty included a bronze iron cross inlaid with the wood of the true Cross. It was duly buried near Baghdad.

In later part of Saljuq period an ulcer grew in the Islamic society. The Ismailis commonly known as the Assassins gained strength. They held absolute sway over a few forts like Almut, but the terror they inspired with their secret activities made them a great power in the land.

The Mongols

In the beginning of the 13th century the Saljuq power had declined. Some other dynasty may have taken their place but about 1220 occurred one of the greatest eruptions in the history of the world. The nomadic tribes of Central Asia—the Mongols—swarmed over the whole civilized world, (both Europe and Asia) and under Chengiz Khan and Halagu Khan swept like an avalanche all before them. About 1260 it appeared that Islam's political power had disappeared for good; Baghdad had been razed to the ground; the Caliphate obliterated; the lands of Islam, Persia, Transoxonia and Iraq laid completely waste.

But then again the miracle happened. The religion of the conquered conquered the conquerors. I shall briefly recount the story of the Mongols here. Why the Mongols rose like that, nobody has finally ascertained. "In its suddenness, its devastating destruction, its appalling ferocity, its passionless and purposeless cruelty, its irresistible though shortlived violence, the Mongol onslaught resembles some brute cataclysm of the blind forces of nature rather than a phenomenon of human history."

About 1220 they fell on the lands of Islam and Europe. In Europe they sacked Moscow, Rostov, Kiev, and Cracow. Their second wave in 1258, under Halagu obliterated Baghdad and the Islamic caliphate. It seemed they came merely to kill and ruin. One by one all the Muslim countries fell before their onslaught. They did not excell in courage — if they spared the inhabitants of a town which surrendered, it was either to profit by their skill or to employ them against their

countrymen. "Dozens of wretched captives accompanied the advancing hordes, erected the engines of the besiegers, then were driven to the breaches effected in the walls to fill with their bodies moat and trench, and were finally, if they still escaped death put to the sword to give place to a new batch of victims drawn from fresh conquests. Their cruelty was calculated, and deliberately designed to strike with a paralysis of terror those whom they proposed next to attack while they left behind them reeking ruins and charnel houses."

That nothing might be left to complete the ruin of their victims they retired from a town which they had sacked, sent a detachment to revisit its ruins and kill such wretches as had emerged from their hiding places. The extent of terror they aroused can be judged from the following quotation from *Ibn-ul-Athir* (written in 1230):

"I have heard that one of them took a man captive but had not with him any weapon wherewith to kill him and he said to his prisoner, 'Lay your head on the ground and do not move' and he did so and the Tatar went and fetched his sword and slew him therewith."

They professed no religion but their destruction of the centers of Islamic civilization advanced them so much in favor of the Pope that His Holiness was pleased to write to Ogati Khan and others, letters with his own signature. The Pope only realized their perfidy when their hordes began devastating the Christian lands with equal impartiality.

In the annals of Islam there has been no event with the like import. The destruction of Baghdad as metropolis of Islam, its reduction to the status of a provincial town, and the murder of the Caliph, struck a fatal blow at the semblance of Unity which had subsisted among the nations of Islam. The sack of Baghdad lasted a week while 80,000 people were put to death. The loss suffered by Muslim learning which never again regained its pristine level defies description and almost surpasses imagination. Not only were thousands of priceless books annihilated, but also the very tradition of accurate scholarship and original research was almost destroyed. But in spite of all this they could not kill the religion of Islam. They themselves fell victims to it. About 1275 the Mongol rulers had accepted Islam. Thenceforward, those very Mongols were Islam's greatest champions.

(To be continued)

BOOK REVIEWS

Religions of the Far East. Rev. George C. Ring. 1950. Milwaukee, Wis. S. J. Bruce Publishing Company. pp. 350. \$6.00.

The author traces the origins of various religions in different countries of the East, namely religions of the Chinese, Japanese and the Indian peoples. He deals with Buddhism, Hinduism and Islam. Most interesting for me is his treatment of Islam. Rev. Ring's treatise on Islam has bias and prejudice as its key-note. The author betrays his disregard for fairness by prefacing the treatise with quotations from authors who are notorious for their unwarranted attacks on Islam. He could not, therefore, help blaming on Islam the institute of slavery, use of violence in conversion etc. etc. Thus he delivers himself of a piece of wisdom by saying that Islam is a religion only for negroes.

I have always wondered why the critics of Islam attribute the doctrine of predestination to the Holy Prophet Muhammad. This supposed Muslim belief was against the very *act* of preaching on the part of the Prophet. For, could not the opponents put a stop to the preaching of the Prophet merely by referring to this doctrine and adding: "If it is pre-destined for us to accept your message, we will do so without your preaching; but if we are destined to remain what we are, this preaching will not help." But not one of the Meccans ever addressed the Prophet in this manner — a proof enough to show that this doctrine, such as is understood by the critics, was never taught.

Side by side with unleashing his borrowed weapons on Islam, Rev. Ring sees no contradiction in saying that Islam owes its teaching to other religions. Grievous is his inability to accept the Holy Prophet as an unlettered man, since, according to the author, an unlettered person could not produce such a marvellous work as the Quran. Strange, he admits, nevertheless, that the Prophet was an 'Omni', but conveniently translates the word as 'gentile' whereas in fact it means 'unlettered'.

Nothing could be more preposterous than the allegation that Muhammad offered sacrifice to Venus.

He speaks of the "Ruthlessness" of the Prophet at the time of the fall of Mecca. Here Rev. Ring is surely talking through his hat. The fall of Mecca remains for all time the most bloodless of all campaigns in history and the general amnesty granted to the enemies of Islam, which surpassed the wildest imaginations of the Meccans themselves, is a glaring tribute to the magnanimity of the Holy Prophet. This example of unsolicited, undeserved pardon is a marvel, and no man has ever brought about this miracle except Muhammad.

Far from acquainting the reader with Islam the author's exclusive purpose seems to be to inoculate the poison of hatred into the mind of the reader. He is one of those 'noble' souls who traduce and besmirch the holy name of

one who is a Master to hundreds of millions, and what a pity that he draws on sheer speculation!

"Fragments here and there in the Quran enable us to construct something resembling a doctrine on grace" is another specimen of "information" and "knowledge" which one gets from Rev. Ring. It requires a good deal of hardihood to deny that the Quran has dealt with the subject of grace in a most unique and impressive manner. Anyone who has gone through the Holy Book even once is struck with the inspiring passages setting in detail the subjects of grace, love of God, His mercy and forgiveness. A few passages of the Quran may be of benefit to Rev. Ring: "Your Lord has taken it upon Himself to show mercy, so that whoso among you does evil ignorantly, and repents thereafter and amends, then He is most Forgiving and Merciful" (VI: 53). "Say: O My servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether: surely He is the Forgiving, the Merciful" (XXXIX: 54). "Tell My servants that I am surely the One Most Forgiving, the Merciful" (XV: 50).

It is a news to those who are conversant with the religion of Islam that the Friday Prayer cannot be offered unless "there be forty men in attendance". For a Muslim it is most fantastic allegation that the Black Stone in the Ka'aba is an object of worship. Again Rev. Ring places himself on the plane of the very ignorant when he says that the holiest month to perform the Pilgrimage is "Dhul-Qa'ada" and not "Dhul-Hajj", forgetting that the latter month gets its name from the Pilgrimage which is "Hajj" in Arabic. How wrongly he interprets the Quranic verse to suggest that according to Muslim belief a 'substitute' was crucified for Jesus.

Rev. Ring observes that the Muslim is not called on to practice much mortification, nor are the requirements of cult and ritual burdensome. True, that Islam is a simple religion in accordance with the pristine nature of man, yet the path of Islam is a narrow one, and the sanctions are certainly anything but easy. For a Christian who knows no sanctions it is strange to say that a Muslim is not called on to practice much mortification. A religion which prescribes five daily prayers, puts a veto on the use of alcohol and pig's flesh, forbids the unchecked association of the sexes, and requires of its followers a good deal more than Rev. Ring is capable of imagining.

The word "jinn" occurring in the Quran seems to be beyond the comprehension of Rev. Ring, so he translates it as demon and charges Islam with incorporating the old Arabian demonology into its teaching.

Particularly misleading are his quotations of the Quran designedly brought in to suit his inferences which for him are foregone conclusions. Since he is all out to attack with any foul weapons he can muster he takes delight in selecting those Traditions which have been rejected as counterfeit by all

standards determining the genuineness of the Traditions. One such example is the "Tradition" which purports to say that the Prophet was inclined to make a compromise with Meccan goddesses. Any fair-minded student of Islam will reject such a theory outright, since Islam is unique in stressing the unity of God. In fact unity of God is the thread which is seen running through the entire teachings of Islam. To attack such a cardinal point is to invite ridicule.

About the arrangement of the Quran he puts forth the overworked objection that it has been arranged according to the length of the Suras. Does he not know that the first Sura is not the longest nor the last one the shortest? That the 7th Sura is longer than the four preceding Suras and the 8th Sura is shorter than the four following Suras knocks the bottom out of this absurd objection. The Quran has an arrangement of its own which is based on a deep-rooted connection between the different Suras and even different verses. But apparently it needs a person of a higher objectivity to see this beauty of the Quran.

S. N. Ahmad

The Christianity of Main Street. Theodore O. Wedel. New York. 1950. The Macmillan Company. pp. 112. \$2.00.

The author deals with modern Christianity and makes some interesting observations and confessions. An ordinary Christian today often knows less of the Bible than of the latest edition of *The Reader's Digest*. Religious illiteracy has resulted in a Christianity without theology or even God; Christianity is no more what it used to be. "The authentic Christianity of tradition has become an unknown religion", says the author.

He makes an attempt to explain away some of the cherished Christian doctrines. The excuse for exaggerations in the New Testament is that the story of Jesus's life "so impressed his disciples that in telling it they indulged in some excusable extravagances of descriptive language". The deification of Jesus opened the door to the unhappy wranglings of theology. "What have not the Church's theologians done to the simple religion of Jesus! To accord Jesus honorific titles is one thing. But to insist, as Christianity's learned doctors have done, down to almost our day, upon a subscription to a dogma about the deity of Christ as a requisite for Christian faith is to transform Christianity into a school in metaphysics."

But one must differ with Dr. Wedel when he insists that Jesus was an exemplar, whereas he also admits that the life of Jesus can be summed up in a few words: "born, crucified, risen". What was his life, then, which could be taken as a model? The fact that he is regarded as deity makes it all the more difficult to take him as model for *human* beings.

The author pleads strongly for a simplification in the teachings — teachings *of* Jesus rather than *about* Jesus. Modern Christianity, maintains

he author, is a set of ideals which can become idols; they replace the deity whose prerogatives they assume. So says Dr. Wedel: "This is plain common sense in a one-storied universe. Ideals have become demons." This state leads to Communism where the place of the "holy angels" of Judgment Day is taken by the secret police. He even does not hesitate to blame the growth of Communism on modern Christianity which he would like to have completely overhauled. All those 'isms' which suppress the individual are nothing but escapes from the rigours of idealistic cult.

Man has become his own god, yet cannot create a community of trust and charity with even one human being! Here Dr. Wedel refers to the modern marriage.

Thus asks the author: "Is it any wonder that the Bible has become an unread and almost unknown book?" The Bible offers history and consequently is a failure so far as "a very present help in trouble" is concerned. Further he admits that the story of Jesus is a later construction, and not the story of the Jesus of the New Testament. Jesus, to him, was a divine descent, not a human ascent. One may take leave to challenge the thesis: "His (Jesus's) acts are to be received as the acts of deity, his words as equal in authority with those of the God of the Old Testament." The coming of Jesus lost its purpose for the Christians on the day when they began to regard him as a deity. To take a deity as a model is a contradiction in terms.

The attempt to explain the crucifixion of Jesus through the analogy of a father, 'giving' a son for his country in a war is too far-fetched, nay, it borders on blasphemy. In this case the Father is too sublime to be put in the predicament of an earthly father.

The author wants his readers to regard the "resurrection" of Jesus as the "recognition scene" in a drama. But, alas! here too the analogy does not hold. Because in the case of Jesus this "recognition" was a secret affair and not a public one. Jesus even forbade the disciples to publish the news. It is indeed a poor glorification of Jesus to presume that his reality was not disclosed until his "rising from the dead". Does it not imply that those who crucified him were innocent?

I note another contradiction in terms in the passage: "He was and is, for faith and trust and obedience, on an equality with the Father who sent him to men as their Saviour. He is son, to be sure, and not Father."

S. N. Ahmad.

Memoirs of King Abdullah of Transjordan. Translated from the Arabic by G. Khuri. New York. 1950. Philosophical Library. pp. 278. Price \$3.75.

King Abdullah of Transjordan is an important and interesting figure in the Arab politics of our times. First, struggling against the Turks against their efforts to centralize their regime; then negotiating with the British for

keeping his rule over Transjordan and then lately, in the Palestine question, King Abdullah has played an important role. There are many who admire him for creating the best organized military force among the Arab countries; there are others who criticize his 'secret' deals with the British. Opinions also vary about his aspirations of gaining power over Greater Syria and about his relations with the Arab League. However, it is always interesting and illuminating to hear from a source as original as this on all of these important issues in the Middle East politics. King Abdullah gives an account of his life from his early childhood in Mecca, his education, the relations of Arabs and Turks and important aspects of Arab history through both World Wars. The translator has taken liberty, and perhaps to the advantage of the English general reader, to leave off some of those passages which he has considered of no interest to him but all the flavor of King Abdullah's fine style is still there and one will enjoy that along with educating himself on King Abdullah's views.

Allah, the God of Islam. Florence Mary Fitch. *Illustrated with photographs selected by Beatrice Creighton and the author.* New York. 1950. Lothrop, Lee & Shepard. pp. 144. Price \$3.00.

Here is a delightful book written primarily for children in the West intended to bring them in touch with Islam, Muslim countries and their people, from Africa to Indonesia. A sincere warmth, and understanding characterize all through this book written with the knowledge that "it is easier to promote understanding among young people than to overcome prejudice in those who are older". Dr. Florence Mary Fitch, Professor Emeritus of Comparative Religions at Oberlin College, describes the origin of Islam, its subsequent history, its tenets, its contribution to the world, and its followers today. The author also deals with the culture of the Muslim people as expressed in art, in architecture, in science, and in its festivals and daily existence. She describes the spread of Islam, which has united men of many races and nationalities in a common and unique brotherhood until it is now practiced by "one-seventh of the human race". The book is lavishly illustrated with interesting photographs (139 in 139 pages of text) to amplify and supplement the text. This is perhaps the first full-length treatment of Islam by a Western scholar written for the young people in the West.

However some unfortunate mistakes have crept in the book which cannot escape the eye of any Muslim who knows something about Islam. For example, the idea that "God had made His will known in a Book" was never expressed by Muhammad in its literal sense. Dr. Fitch's remark about the Holy Prophet that "When his conduct was questioned, he justified it by reporting a special divine revelation", presents a correct and desirable picture

of the Holy Prophet. We find many instances in which he frankly admitted the weakness of human judgement.

Again the Muslims have made a clear and definite distinction between words of God and the words of Muhammad. In fact that was only a logical attitude of the belief that "There is none to be worshipped but one God and Muhammad is only his messenger". The marked distinction between the style of the Holy Quran and that of the sayings of the Holy Prophet clearly rejects the theory that they could possibly be the words of the same person as Dr. Fitch seems to think.

Nothing could be farther away from truth than to attribute to the Holy Prophet that he gave the Jews a choice of either submitting to Islam or being killed. Muhammad took pains to explain that Islam is a religion of peace and that "There is absolutely no compulsion in the matter of religion".

Dr. Fitch is wrong in thinking that Abu-Bekr was the first one to collect the Holy Quran. The Holy Quran was collected and put in a certain order right in the time of the Holy Prophet and there were many who had fully memorized the whole text in that order. The idea of a Muslim belief that God himself wrote a book before the creation of the world is strictly metaphorical. Again, all the Muslims believe that there will not be any "law-bearing" prophet after the Holy Prophet but since the door to revelation is always open, a substantial number of Muslims, who support their belief from the Holy Quran, believe that door is open for "law-abiding" prophets.

Under "Almsgiving", the author says that according to Islam, a Muslim should give one tenth of his income in alms. Although a Muslim is exhorted to continue giving alms of his own but the rate fixed for the Muslims above a certain economic standard is one fortieth of both their capital and income. She states that Muhammad commanded his followers to make a pilgrimage to Mecca every year. In fact it is enjoined that one should make pilgrimage provided he has sufficient means for himself and to take care of his family in his absence and also provided if he is sure of the security of the journey. However, there is no reference to its being performed every year.

Most fantastic mistake is the allegation that Islam has been spread by a "two-edged sword". This impression is created only by relying upon such bigoted and anti-Muslim writers who did not have any understanding of Islam. Islam has permitted resort to arms only in defense and any allegation in the contrary is against the historical facts.

However it is not our purpose to record all the discrepancies in this beautiful book. The sincerity of the author's motives still prevails over the whole work in spite of the mistakes some examples of which have been referred above. We are grateful to Dr. Fitch for her admirable book which will help to bring a better conception of Islam — the religion destined to recover not only its past glory but to become the final faith of the world.

BOOKS ON ISLAM

1. The Teachings of Islam, by The Promised Messiah —\$ 2.00
2. The Ahmadiyya Movement in Islam, by Hazrat Khalifatul Masih II _____ 1.00
3. Muhammad, the Liberator of Women, by Hazrat Khalifatul Masih II _____ .25
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